

Yenching Institute. All these publications are some smaller contributions of last year bear witness to the energetic activity displayed by Baron Stael Holstein after the Harvard University has undertaken the support of the Institute he is leading. Indologists and students of Buddhism know how great results can be expected from research work carried on in the Far East. They also know that the Baron is exceptionally qualified for such research, and they will be thankful to the Harvard authorities for their generous support.

P. Masson-Oursel, H. de Willman-Grabowska, Philippe Stern, *L'Inde antique*. Paris 1933, La renaissance du livre. 40 fr.

This volume is the 26th of the series "*L'évolution de l'humanité*", and is intended to show the nature of the rôle played by India in the development of human civilization. M. Masson-Oursel gives a survey of India, its population and its history, down to the middle of the 7th century A.D., and a sketch of Indian religious and philosophical thought, with many excellent remarks. Madam Willman-Grabowska deals with Indian literature and M. Philippe Stern with Indian art. The book is intended for the educated public and not for scholars, but the considerations of space have necessitated a brevity which will sometimes render the assimilation of facts a little difficult. Some uncertainty will also be caused by the comparatively numerous misprints.

Tirahi is a 'Dardic' dialect spoken in a few villages south-east of Jalalabad in Eastern Afghanistan. The Tirahis were expelled from Tirah by the Afridi Pathans probably a few hundred years ago.

A short vocabulary of this interesting dialect was published by Leech,¹ but our knowledge of it is based chiefly on the material collected by Sir Aurel Stein and published by Sir George Grierson.²

Although Tirahi is spoken within some 20 miles of the Indian frontier, it was only after several attempts that Stein was able to get hold of a speaker of this dialect, the very existence of which was denied by some of the best local authorities on the Frontier tribes.

While staying in Peshawar in April 1929 on a linguistic mission under the auspices of the Norwegian Institute for Comparative Research in Human Culture, I was, however, in spite of the disturbed conditions in Afghanistan, able to get hold of a Tirahi, who was brought to Peshawar by my emissary right through the Shinwari country where constant fighting was going on.

My old Tirahi, Mahmud Nain, proved to be rather a disappointment. He was old and nearly toothless, very slow-minded, but rather short-tempered. It was impossible to get much grammatical information out of him, and my impending departure for Chitral prevented me from trying to get hold of another Tirahi. I contrived, however, to write down a vocabulary which contains a number of words not previously noted, and several corrections

¹ JASB. VII, 783-784 and Vocabularies of seven languages spoken in the countries west of the Indus, Bombay Geographical Society, 1886.

² JRAS. 1925, pp. 405-416, and I.S.L. Vol. I, Part I, pp. 265-327. Cf. also Stein: The speakers of Tirahi, JRAS. 1925, pp. 399-404.

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of the forms given in the LSL.¹ Mahmud Nain was a native of *Jaba* (Stein *Jaba*),² the chief *Tirāni* village, and according to him the dialect is also spoken in *Miterāni* (Stein *Mitarāni*) and *Siipāni*.³

The limited material at my disposal adds but little to our knowledge of the morphology of Tirahi.

Mention may be made of the evidently ancient plural *brāra* from *brā* 'brother'. *spaza* 'sisters', *ādama* 'men', *kāla* 'years', *prāra* 'sons' are regular forms. I do not understand *kate kēlan* 'how many years'?

LSL I, 1, p. 271 it is stated that the ending -ē occurs most frequently in the case of adjectives agreeing with feminine nouns or with masculine plural nouns. But no example is given of an adjective in -ē with a feminine sing. noun (*brāda strē* 'a good woman', but pl. *brāda strē*). I heard *lā adam gana(ā) thi* 'this man is big', *lē strāda gani thi* 'this woman is big', and *lē pīdā gani thi* 'this cup is full'; *pīdā aqda* (for *aqdi*?) *thi* 'is half-full'.

According to LSL p. 280 the possessive pronoun *myāna* does not change for gender or number. The latter statement is in accordance with my material, cf. e.g. *myāna badāna thina* 'they are my children', *myāna trū spaza thina* 'I have three sisters'. But a fem. sg. form appears in *lē myāni xwāzē* (*stri-m*) *thi* 'this is my mother-in-law (wife)'.

The paradigm of the personal pronoun 1 sg. given LSL p. 279 agrees with the forms I heard (*au*, *mē*, *myāna*, *masi*). But the pl. 'we' is *mā*, although *au* may perhaps also be used (v. Voc. s.v.). The dative of *tu* 'thou' (LSL p. 281) is *tari*.

The suggestion made by Grierson (LSL p. 280) that in *myāna spazam manas* 'my sister's husband' -*am* is an enclitic possessive pronoun 1 sg. is confirmed by the following examples: *lē myāni stri-m*

¹ Cf. the short notices in my Report on a linguistic mission to North-Western India, pp. 20 f.

² *Pak Jaba bog, marsh?*

³ The names of all three villages are found on the map facing p. 60 of The Second Afghan War, Official Account, London 1908.

thi 'this is my wife'; *malas māla-m thi* 'he is my father's father'; *xwē ast-am thi* 'it is my right hand'.

Examples of the enclitic pronoun 2 sg. are: *abū-e kaka dūr thi* 'how far off is thy village?'; (*kāla dā cōwra lere dē?*); *perū-e kate thi* 'how many wounds hast thou?';¹ possibly *pā-e* 'thy foot'. An enclitic pronoun 3 sg. is probably contained in *strā-e thē* 'he has a wife' (transl. *diwa xaze e di* 'he has two wives'?). It is possible that *matariis kara* 'let it loose' (*prā di nīca*) contains the same pronominal suffix. V. also *dato* and *dāwaj* in the Vocabulary. (Cf. LSL pp. 290, 294.)

The exact meaning of the demonstrative pronouns *lā* and *lū*, which it was not possible to determine from the material available for the LSL (v. p. 282), is shown by some of my examples, e.g. *lā adam bōye thi* 'this man is near', *lū ādam dūr wa* 'that man was far off'. In my material, just as is the case in Stein's, the use of *lama* is restricted to the oblique cases.

Another demonstrative pronoun *asa*, *esa* (v. Voc.) appears in a few sentences.

The imperative is identical with the bare root (LSL p. 289), e.g. *biē* 'look', *bēz* 'sit down', or it has a final vowel, as in *kara* 'do', *ari*, *gari* 'say, speak', *yēsa* 'be'(?). But instances occur where the present 2 sg. is apparently employed with imperative force, thus *kāzib aēus* 'take the book', *dēn ba anēs* 'bring the cow', *masi ba dēs* 'give me'(?). Similar imperative forms are recorded in the LSL p. 290 (*āza* 'come', *diz*, *daz* 'give'). I do not think that we have here 'a present base formed by the addition of the letter z'. Among the instances of this rule mentioned p. 291 'to become' belongs to another root than *baz* 'to go, to become'; a root *bē* 'to sit' is not recorded, and *āz-a* (1 sg. *ām-a*) and *diz*, *daz* (1 sg. *dām*) are 2 sg. forms.

While LSL (p. 294) gives forms both in -*m* and in -*ma* for the present 1 sg., I heard only -*m* (*kādm*, *dām*, *bīšm*, *āšm*, *bazm*,

¹ Note sg. *thi* after *kate*.

karēm, anēm, rēbēm, biyām, urēm, &c., and in the 1st pl. *kānānā, pazēm* corresponding to LSI's *kān, &c.*

The 2 sg., not recorded in LSI, appears in *kānās, karās, dōyēs, māyēs, bīkānā, sīrās-a*, and the 2 pl. in *kādzā*.

With the 3 sg. *karā, rīi* cf. LSI. *owā, z*. The 3 pl. is represented by *gūgēn* 'they speak'. Are perhaps also *bāzan* and *yurakan* (v. Voc. svv.) plural forms?

It is only natural that Tirahi should contain a great and probably continuously increasing number of loanwords. Most of these come from, or through Pashto, even if many of them are ultimately of Persian or Indian origin. In some cases it is difficult to decide whether a word is genuine Tirahi or has come from India through Pashto.

It will be noticed that the percentage of words borrowed from (or through) Pashto is much higher among the new words given by Mahmud Nāin, than among those included in the LSI. vocabulary.¹ It is possible that he did not always remember the true Tirahi word and gave the Pashto one instead of it. If this were the case to any great extent, we should expect him to give also many Pasht. words corresponding to genuine Tirahi forms of the LSI. But among the words common to the LSI. and my list² *ywarī* 'ghee' (Leech *gadh*), *kāl* 'year' (LSI. *samar*), *dēr* 'iron' (LSI. *cimbar*), *cekdōyē* 'calf' (LSI. *bacc*) are the only ones of this kind. And amongst these *gadh* may have vanished since Leech's time and, on the other hand, *kāl* is possibly a genuine Tirahi word.

It therefore seems probable that most of the Pasht. words given in the following vocabulary have really found their way into present day Tirahi speech.

It is more doubtful if Pasht. has influenced also the grammar and the sounds of Tirahi.

¹ M. N. has more than 200 loan-words out of some 275 new words; LSI. about 150 loan-words out of some 320.

² About 150 words, of which only 40 loan-words.

The borrowing of the postpositions *kā* 'in', *dāpāra* 'for the sake of' may still be considered as affecting the vocabulary only. But the adoption of the Pasht. future in *bā, bō*,¹ and of the obl. pl. in *-āno*² (with superadded Tir. termination *-ānos*) touch the morphological system of Tirahi.

Grierson³ derives the Tir. particle *dā, dē, dō*, which denotes the present tense, from Pasht. *dai, dā* 'he, it, she is'. There is, however, no Pasht. construction **qōdai dai (dā) xuram* corresponding to Tir. *pāi dē kānām* 'I am eating bread'. Nor is it probable that Tir. *dā, &c.*, is borrowed from the Pasht. enclitical pronoun 2 sg. *dē* used as a dativeus ethicus with the 3 sg. of the verb, e.g. in *haya dē rāst* 'let him come', *haya dē kār wuhī* 'he should do the work'. In the Vānechi dialect in Balochistan we frequently find a use of *dē* similar to that of Tirahi (*yētēu dē* 'we are afraid', *ōba dē yōzi* = *ze ōba yōzi* 'I drink water', &c.). But Tir. cannot have been influenced by this distant dialect. Nor is it likely that it should have borrowed *dā, dē* from Ormuri of Kaniguram *dī*.

It appears more probable that Tir. *dā, &c.*, is related to the particles denoting a durative tense in some Dardic languages, e.g. *dā* in Gulabhar Pashai with the preterite (*gōrū dē dēm* 'I saw the horse') and in Kalasha (Rambur *kārem dūi*, Urtsum *kārim dūru* 'I am working') which are possibly derived from *dētī* 'gives'.

Tir. agrees with Pasht. in having *a* (= *ts*) from *č*. Thus: *cawar* 'four', *cimbar* 'iron', *cāga* 'shade', *cōr* 'thief'. I heard *čānda* 'fourteen', but Stein has *cauda*, Leech *condā*. My informant did not know Hindostani, so that his pronunciation could hardly have been influenced by that language. After a nasal I heard *z* in *panz* 'five', *panzē* 'fifteen', but LSI. *panc, panzi*. Intervocalic *č* results in *z* in *gaz* 'to cook'. There is a secondary *č* which has arisen out of *ty* in *čāna* 'thy'.

In a similar way *j* results in *z* in *az* 'to-day', *manz* 'waist', *zau* 'barley' (with **j < y*), *baz* 'to go', *pizān* 'to know',

¹ LSI. pp. 292, 273.

² LSI. pp. 289 sqq., and Voc. n. v.

'recognize' is probably borrowed from Ghilzai Psh., and *jibba* 'tongue' is evidently of Psh. origin. Stein's *jub* 'tongue' is perhaps due to a compromise between *jibba*, *jibba* and **zib*.

A change of *ç*, *j* into *c*, *z* (*j*) occurs also in other Dardic languages, thus in Kshim, Gowro, Chilis, Gavar-Bati and some dialects of Pashai. But Tir. has no special connexion with any of these dialects. On the other hand, the circumstance that in Tir. *ç*, too, has been dentalized renders the assumption of Psh. influence less probable.

Examples of *ç* (*ç*) > *s*¹ are: *sonā* 'dog', *sen* 'bed', *saka* 'dry', *si* 'exists', *stru-* 'to hear', *kala* 'cold' is derived from **syala* < **stala*, cf. *šana* above.

Tir. also changes *ç* into *x* and *z* into *γ*. E.g. *x'o* 'six', *axt* 'eight', *barxa* 'sitting', *kuxto* 'slaughtered', *traxta* 'bitter', *m'raxta* 'sweet', *baraxē* 'spring', *axē* 'head' (Dameli *šā*), *keγen* 'black' (**kēγna*), *trγna* 'sharp' (**trizna* < **trikšna*). *saka* 'dry' is derived through **saka* from *šuska*, and *manas* 'husband' comes from **manuś*(*ç*)*a*-² < **manuγa*. But *st* remains in *gusta* 'house', *čusitē* 'hip'.—These sound-changes remind of the similar ones in north-eastern Psh. In some Ghilzai dialects, too, *ç* becomes *x* and *z* becomes *γ*.³ The Tir. development of *ç*, *z*, the Logar-Ormuri transition of *z* into *g*,⁴ and the change of *ç* into *x* (*č*) in the Pashai dialect of Laghman may all be connected with the n.e. Psh. treatment of these sounds. But we must not forget that *ç*, *z* result in *x*, *γ* also in northwestern Pashai dialects, where Psh. influence seems to be excluded.

Also the loss of *h*- in Tir. reminds of the surrounding Psh. dialects where *h* is a very unstable sound. But Tir. agrees in this

¹ Cf. *ç* > *s* in some Eastern Pashai dialects, Report on a lingu. mission to Afghanistan, p. 89.

² Found in the Kharoshthi Dhp., v. Konow, CIL II, I, 12.

³ Tir. *spēγna* and Isl. *spōγmci* from Ghilzai, but *spōγmci*, *ūga*, *gādi*, *trāγr*, *ormēg*, &c. from ordinary n.e. Psh.

⁴ V. HEFL. I (Parachi and Ormuri) p. 838.

respect with most dialects of Pashai, not, however, with Kohistani. Thus: Tir. *šman* 'winter', *az-* 'to laugh', *axt* 'hand': Kurtagal Psh. *emān*, *az-*, *šā*; but Torw. *kinān*, *has*, *hātth*.

Viewed separately each of the above-mentioned phonetical changes may very well be accounted for as being due to an internal development of Tirahi. But the accumulation of so many similar sound-changes in Tirahi and Pashto can hardly be accidental. There can, however, be no Psh. 'substratum' in receding languages such as Tirahi or Ormuri, but the general bilingualism among the Tirahis and Ormuris has led to their imitating the pronunciation of the more important language.

Tir. shares with the Kohistan dialects, Khowar, Kalasha and Shina the change of *v*- into *b*.-¹ Pashai and Gavar-Bati still have *v*-, and it is possible that this development in Tir. goes back to a time when the Tirahis, still inhabiting Tirah and perhaps adjoining districts, were in touch with the ancestors of the Kohistanis in Swat.

On the other hand the change of *γ* > *j* (from which *x*- in *zax* 'barley') is found in Gavar-Bati and in most Pashai dialects, but not in Kohistani.

Intervocalic *s* is sonORIZED in *axem* 'I laugh', *axi* 'mouth', *thisā* 'art thou (but also *strizsa*, &c.). In secondary final position I heard *-s* in *das* (Leech *das*) 'day', *spas* 'sister', *this* 'thou art', *pagus* 'lung', but cf. Stein *daz*, Leech and Stein *spaz*, *mas* 'meat', with ancient *-ma-*, has preserved its *s* also in Shina, where the same tendency to sonorize *-s* into *-z*, *-γ*-prevails. A similar development appears in Pashai and, possibly, in the dialect of the Kharoshthi inscriptions.² With Tir. *esa*, *ase* 'it', probably with secondary initial vowel, cf. Ashk. *se*, Warg. *so*.

Intervocalic *-ç-* becomes *γ*, or is elided, as in Pashai and Shina. Thus *dā* 'ten', *bē* 'twelve', *bγeh*, *bγā* 'twenty'. *manas* 'husband' is derived from **manuśsa*,-³ but *bāz-* 'to sit', *gāzā* 'dung of cows' (Ashk. *gasā*).

¹ V. Voc. and cf. also *val* 'nine'.

² Cf. Konow, CIL II, I, pp. cviii sq.

³ V. p. 165.

Intervocalic *-f-* must have passed on to the stage **-s-* before initial *s* became dental *s*.

Aspirated tennues remain: *kā* 'to eat', *thān* 'house', *phāl* 'ploughshare'; cf. also *thayān* 'rice' with secondary aspiration. In several Dardic dialects the aspiration of the unvoiced palatal is liable to be weakened. In Tir. I heard *brīc* 'tree', *bīc* 'to see', *ac(ā)* (Leech *acā*, but Stein *acēhe*) 'eye' with *c(h) < k*.

Leech writes aspirated mediae in most words where they would be etymologically correct. Thus: *bhām* 'earth', *bhāna* 'plate', *dūdā* 'milk', *dūmā* 'smoke', *dhen* 'cow', *ghom* 'wheat', *gadh* (< **ghadʰ*) 'ghee', *ghās* 'grass', *ghāna* 'great', *bhrā* 'brother' (*dāda* 'dust' is borrowed from Psh.). Besides he puts an aspiration in *bhādai* 'mare' (< **vaḍāḍāʰ*?), *gugh* 'deep', *bhga* 'twenty' (ego *bysk*), *uḍhast* 'hunger'.¹

In most cases we find related words with an aspirate in Hindostani, and it might be argued that Leech simply wrote the aspiration which he believed ought to be there, without really hearing it. But *ghom*² can scarcely have got its aspiration from Hi. *gōhū*, nor *gadh* from *ghī*. Besides, the variation between Leech's Tir. forms and those found in his other vocabularies (e.g. Pashai *gand*, *gom*, *ghās*, Laghmani *gand*, *gom*, *gās*, *doom*, *gud*) render it more probable that he tried to note a faint aspiration not always distinctly heard, than that he was influenced by Hi. or Panj.

I heard an aspiration in *dūdā* 'milk', but on the whole it seems to have disappeared within the last hundred years. In some other Dardic dialects, too, the loss of aspiration is quite recent.³ It may be added that *wā* 'was' and related forms are derived from **hūd*.

¹ These forms are quoted from the LSL, where they are probably taken from Leech's original article in the JASB. *gadh* for *gadh* and *bhāna* for *bhāna* in the Bombay reprint of his paper are probably misprints.

² Turner, Nep. Diet. incorrectly p. 138 *gom*, p. 184 *gom*.

³ Report on a lingu. misce. to N.W. India, p. 62.

Postvocalic *st* remains (*ast* 'hand', *nas* 'nose'), but initial *st-* results in *th-* (*thān* 'house', *thū* 'he is'), *st-* > *sp* in *spas* 'sister'. Regarding the development of *st* v. p. 166.

r in groups of consonants remains: *kram* 'work', *trā* 'three', *strī* 'woman', *putar* 'son', *brā* 'brother', *dāregga* 'long', *mandar* 'sleep' (with the repetition of the initial nasal so common in Dardic). In other words, where there is no nasal, *-dr-* apparently becomes *tr-*: *atere* 'wet' (*ardra-*), *brāta* (LSL *brāda*) 'good' (*bhadrā-*?).¹

rt and *rd(h)* result in *t*, *qđ*: *at* 'hour', *bat* 'stone', *aḍḍa* 'half-full'. But *rt*, *rd* become *ur* in *wure* 'heart', *ur-* 'to wear', *murā* 'dead' (LSL), *ar* in *kayē* 'did' (?), cf. Leech *gadh* (= **gharʰ*) 'ghee'. In other positions *r* develops into *ri*, *ri*, &c.: *traxa* (Leech *trict*) 'bitter', *m²traxa* (Leech *mirict*) 'sweet', *brīc* 'tree'.

The phonetical development in Tir. does not give us any decisive answer as to the degree of relationship between this dialect and Pashai on the one side and Kohistani on the other, although the change of *v-* into *b-* seems to point to an ancient connexion with this latter group. The morphological systems of most Dardic languages have been so thoroughly rebuilt after the separation of the sub-groups that it is difficult to point to any morphological feature which might prove the special relationship of Tir. with either Pashai or Kohistani.

The Kohistani dialects have lost the personal inflexion of the verb, and Pashai has developed an elaborate system of pronominal suffixes attached to the verb. Tir. does not share any of these particularities. But it agrees with Kohistani in forming the present of the verb substantive from *sthitā-* (Tir. *thī* 'he is': Bashl., Torw., Maiyū *thū*), while Pashai employs a derivative of *ur-*, reserving *thāi* 'he may be', &c., for the subjunctive. On the other hand Tir. *si* 'it exists' reminds of Pashai *si(k)*, the Kohistani dialects preserving only the past tense, Torw. *aḥū*, &c.

The Tir. gen. suffix *-(a)s*, and the dative *-(a)si* may be compared as well with Pashai *-as* as with Torw. *-si*. But, as pointed

¹ Cf. the alleged transposition of *dr* > *tr* in Latin.

out by Grierson,¹ the ablative postposition *mā* is related to Torw. *mā*, *mīā*, Gārwi *mā*.

The Tir. demonstrative *lā*, *la* is not found in Kohistani, but appears in Pashai (*elo*, &c.) and Waig. (*alā*). On the other hand the personal pronouns in Tir. agree more with Kohistani than with Pashai. Thus we have Tir. *mā* 'we': Torw. *mā*, Bashk. *mā*, but Pash. (*h*)*amā*; Tir. *tao* 'you': Torw. *twa* [*t(h)ō*], Bashk. *thā*, but Pash. *amā*, *myā*, *mōmā*; Tir. *āna* 'thy': Bashk. *chā* ('Gārwi' *chā*). Enclitic pronouns, however, are found in Tir. and Pash., but not in Kohistani.

The numerals resemble more the Kohistani and Shina forms than those of Pashai:

Tir.	Torw.	Shina Palesi (Darra-i-Nar)	E. Pashai
1 <i>ik</i>	<i>āik</i>	<i>āik</i>	<i>i</i>
4 <i>cawr</i>	<i>ōu</i> (Maiyā <i>sāt</i>)	<i>čār</i>	<i>čār</i>
6 <i>wo</i>	<i>qō</i>	<i>šāh</i> (Kolēi <i>qā</i>)	<i>qē</i>
11 <i>ikō</i>	<i>aqūs</i> (Bashk. <i>thāh</i>)	<i>ākāi</i>	<i>yāi</i>
12 <i>bō</i>	<i>dūā</i>	<i>bai</i>	<i>dūāi</i>
14 <i>čavda</i>	<i>čātēs</i>	<i>čāhundēi</i>	<i>čādē</i>
15 <i>panzi(e)</i>	<i>pētūs</i> (Chilis <i>panjīs</i>)	<i>panzalai</i>	<i>panjū</i>
17 <i>sātā</i>	<i>sattūs</i>	<i>sattāi</i>	<i>sattū</i>
19 <i>kunē(r)a</i>	<i>anbiš</i>	<i>ukēmih</i> (Jalkot <i>kēmih</i>)	<i>nau</i>
20 <i>byeh</i>	<i>bīs</i>	<i>bih</i>	<i>west</i>

As far as it is possible to judge from the material available the vocabulary of Tir. presents many points of resemblance with that of Kohistani. I have noted the following cases where related words are employed in Tir. and Koh., but have not been found, at any rate not with the same meaning, in Pashai:²

¹ Torwali, p. 30.

² The Pash. forms have been taken from the Laupovān dialect from which my material is most easily accessible to me, but divergent forms from other dialects have been added within brackets.

Tir.	Torw.	Pash. (Laupovān)
<i>acū</i> . to take	<i>acū-sa</i>	<i>mā</i>
(<i>u</i>) <i>uā</i> water	<i>ū</i> , Sh. Pal. <i>uwi</i>	<i>varek</i> (<i>varg</i> , &c.)
<i>az</i> to-day	<i>az</i>	<i>mū</i>
<i>dzi</i> mouth	<i>ā</i> " <i>āzi</i>	<i>gīlān</i>
<i>ateve</i> wet	Bashk. <i>āl</i> , Sh. <i>azu</i>	<i>dāber</i> (<i>hīl</i> , <i>tomoa</i>)
<i>bēz</i> to sit	Torw. <i>baiz-</i>	<i>m-</i>
<i>baz</i> to go	<i>baiz-</i>	<i>par-</i>
<i>bic</i> to see	Bashk. <i>bičh-</i>	<i>dē</i> , <i>thar-</i>
<i>bađana</i> child	<i>bađan</i> young boys	<i>bāyā</i> , &c.
<i>bōys</i> near	Gārwi <i>bāgē</i> here(?)	<i>nasik</i> near, <i>dīa</i> here
<i>bāni</i> (L. <i>bani</i>) wind	Torw. <i>bālai</i>	<i>vāgen</i>
<i>cāli</i> goat	<i>čāl</i>	<i>pač</i>
<i>dē</i> daughter	<i>dhi</i>	<i>vei</i>
<i>dē</i> to beat	<i>dj-</i>	<i>han-</i>
<i>dudh</i> milk	<i>chī</i> , Sh. Pal. <i>duth</i>	<i>čhīr</i>
<i>dāk</i> back	<i>dāk</i>	<i>naucāi</i>
<i>dūr</i> far	<i>dū</i>	<i>sudūr</i>
<i>dō</i> to wash	Bashk. <i>dū-</i>	<i>ōnā-</i>
<i>guqj</i> house	Chilis <i>got</i> , Sh. Pal. <i>goz</i>	<i>vai</i> (<i>gōšix</i>)
<i>ga</i> went	Torw. <i>gā</i>	<i>gyuk</i>
<i>kha-</i> to eat	<i>kha-</i>	<i>āy-</i>
<i>kumār</i> daughter	<i>bat-kumū</i> maid	<i>vij</i>
<i>kana</i> ear	<i>kan</i>	<i>kai</i>
<i>kayan</i> black	<i>kagan</i>	<i>kamak</i>
<i>leui</i> red	<i>leui</i> , Bashk. <i>lōu</i>	<i>šōnāč</i>
<i>mū</i> face	<i>mū</i>	<i>dūr</i>
<i>mula</i> father	Maiyā <i>māla</i> , &c.	<i>bāu</i>
<i>manas</i> husband	Bashk. <i>manuš</i> man	<i>vīr</i> , <i>vaiuāl</i>
<i>mīzaxo</i> sweet	Torw. <i>mīh</i>	<i>šīvīn</i> (<i>vestio</i>)
<i>mās</i> meat	<i>mās</i>	<i>paī</i>
<i>mīndēr</i> sleep	<i>mīn</i>	<i>trēč</i>
<i>nār</i> fire	Gowto, Chilis <i>nār</i>	<i>avgar</i>
<i>parāna</i> white	Bashk. <i>panar</i>	<i>čhelāč</i>

Tir.	Pash. (Lanpovān)
<i>rūt</i> night	Bashk. <i>rūt</i> <i>uyal</i>
<i>saka</i> dry	" <i>šukh</i> (<i>sasuvā</i>)
<i>sala</i> wood	Torw. <i>šala</i> <i>dār</i>
<i>sen</i> bedstead	Bashk. <i>šē'n</i> , Torw. <i>šen</i> <i>kaš</i>
<i>šarjūn</i> rice	" <i>talun</i> <i>ašpār</i>
<i>tatta</i> hot	" <i>tatt</i> <i>tuphik</i>
<i>tracta</i> bitter	" <i>šičh</i> <i>tik</i>

Only in the following cases known to me does Tir. follow Pashai:

Tir. <i>vučasta</i> hungry	Pash. <i>avata</i>	Torw., Bashk. <i>buq</i> , &c.
" <i>ākat</i> word	" <i>ayāt</i>	" <i>būl</i> , &c.
" <i>šīrī</i> small	" <i>šūr</i>	" <i>it</i> , &c.
" <i>kār</i> sweat	" <i>koyaqek</i>	Sh. Koh. <i>hūlak</i> , Bashk. <i>ūluk</i> , &c.
" <i>sen</i> dog	" <i>šūng</i>	Torw. <i>kuja</i> , &c. (but Sh. <i>šū</i>)

The result is that Tir. appears to occupy an intermediate position between Pashai and the Kohistani group as regards phonetical and morphological innovations, but that the vocabulary points decidedly towards a closer connexion with the latter dialects. This leads us to the conclusion that the ancient dialect of the Peshawar District, the country between Tirah and Swat, must have belonged to the Tirahi-Kohistani type, and that the westernmost Dardic language, Pashai, which probably had its ancient centre in Lagluman, has enjoyed a comparatively independent position since early times.

The Kohistani dialects form an uninterrupted chain, from Bashkarak, which in some respects approaches Gavar-Bati, through Torwali, Maiyā, Gowro-Chilis to Shina. I take this opportunity to add a few words on the classification of some Kohistani dialects.

Acc. to LSI. VIII, II, p. 507 'Chilis (is) a modern offshoot of Torwali', and p. 514 it is stated that Torwali 'is most nearly akin to Gowro' and that the Chilis came from Swat, those who remained behind being the ancestors of the present Torwalis. This

tradition may be correct, but the separation of Chilis and Gowro from Torwali can scarcely be quite recent. They agree with Shina and Maiyā in their treatment of groups of consonants with *r*. In Torw. not only *kr*, *gr* but also *pr*, *br* are assimilated into *k*, *p*, &c. (*pīyil* 'awake' **prabudhyala*, *paīs* 'mother-in-law' < **praj*, *pyūsa* 'to send' < **prā*, *bha* 'brother', *bugidar* 'kidney'). But in Gowro we find *šow* 'light' (subst.): Dameli *pral*, &c., *čiyō* 'to send', *čaiyō* 'to receive' < *prāp*, *žyū* 'brother', *azo* 'rain', *šow* 'much', cf. Tir. *brūk*. And in Chilis: *čalo* 'light', *čald* 'to receive', *čald* 'to send', *žz* 'brother', *azo* 'rain'. Maiyā *žz* 'brother' points to a similar development in this dialect.

Biddulph's 'ch' and 'j' are probably to be taken as cerebral sounds (ç and ʒ), because we find that ancient č, j does regularly become c (ts), s and z in Gowro-Chilis (e.g. Gowro *cor* 'four', *cimber* 'iron', *sām* 'skin', *sāce* 'truth', *sāli* 'goat', *kusur* 'dog'; Chilis *condās* 'fourteen'—čor 'four' is probably an error,—*cimer* 'iron', *catilo* 'be-goat', *kusuro* 'dog', *cān* 'moon', *puč* 'to ask', *rūz* 'king', &c. Also in Maiyā we find *satz* 'four', *sail* 'goat', *kāsur* 'dog'.

In G., Ch. and Maiyā intervocalic *m* develops in the same way as in the languages of the plains. Thus G. *kāwal*, Ch. *kuholo* 'soft', but Bashk. *kōmal*; G. *noū*, M. *nā* 'name': Bashk., Torw. *nām*, Sh. *nōm*; G. *huvānd* 'winter': Bashk. *hāman*, Torw. *himān*; G. *gaḏ*, M. *gā* 'village': Bashk. *lām*, Torw. *gām*; G. *gū* 'wheat': Bashk. *gōm*, Torw., Sh. *Pal. ghām*.

In these, as in most other respects, Chilis and Gowro are very closely akin. They differ from Torw. also in the forms of several numerals (Ch., G. *ayāš*: Torw. *agāš* 'eleven'; G. *candūš*, Ch. *cōndāš* 'fourteen': Torw. *čattāš*; G. *pānjis*, Ch. *panjīs* 'fifteen': Torw. *pānš*; G. *šūwēš*, Ch. *šowš* 'sixteen': Torw. *šātš*) and in the

¹ My Palesi Shin gave Kandis-Maiyā čor 'four', *tenāš* 'fourteen'. If these forms are correct they would show that the Kandis dialect differs from southern Maiyā, represented in the LSI.

- rk one. LSI. *ek*. I. A.
rkó eleven. I. A.
*rk-*at* one-eyed. I. A.
*rkáti f. word. *myñni akai*
stúś-a dost thou hear my
word? Pash. *dyéti*, Ashk. *uzai*
question.
*rkáti duck. Psh. t.
*rkma winter. I. A.
*am'sá stick. Psh. t.
*ana iron. Prs. (LSI. *cimbar*).
anē to bring. *qên ba anś*
bring the cow; *au qên anēm*
I bring the cow, *anā* bring
ye.—Skr. *ānē*.
*dēna mirror. Prs.
*ainabandā window. Prs.?
andaruñ within, inside. *anda-*
rñn da bāzēm I enter. Prs.
*andar pomegranate. Prs.
ānd egg. LSI. *and*. I. A.
*inḡalé cooking pot (*dāškā*).
*aḡd span. Cf. Psh. *anang*
span between thumb and
forefinger?
aḡgure ring. LSI. *angur*. I. A.
*iḡḡōr daughter-in-law. Psh. t.
*ara saw. Prs.
*arḡalā fireplace. Psh. t.
*ormēg neck. Psh. t.
urāni sheep. LSI. *wrañi*. From
Skr. *wraṇa*, not = Psh. *wrai*.
wryaz cloud. Psh. t.

- ar-* to say. *brāte ar* (= *gar*)
tell the truth (*ričitiya wāya*).
—Gowro *al*.
*wri- to dress. *jama de urēm*
I put on clothes. Cf. Turner,
Nep. Dict. s.v. *ornu*. Tir. r
points to *q(h)*, not *qā(h)* and
supports Bloch's derivation
from *waḡhum* (or *uḡha*).
*ase with it (?). *lē zandawar obēm*
ase I hit this animal with it
(the arrow) (?).
*ase, *esa* it (?). *au esa aḡñ* I take
it; *māidā-se kareñ* I crush it.
I. A., cf. Ashk. *se*, Waig. *se*
that.
*sāi deer. Psh. t.
asmān heaven. Psh. t.
*asḡdār shield. Prs.
as m. hand. *dāte dḡēm* I wash
my hand; *awi as-am* thi it
is my right hand. I. A.
*atere wet. *pāi atere ga* the
foot got wet; *lē dāni wāks*
pā atere ga these thy feet
got wet in the water.—Skr.
ardra, Ksh. *ardun*, &c.
āi flour. Leech *dih*. I. A.
*ar awake. *ar yēsa!* Psh. t.
(Mohmand dial.).
ar camel. Psh. t.
arē eight. *arē kala* eight
years. I. A.
- arar* eighteen. LSI. *arra*,
Leech *arā*. I. A.
*ar- to laugh. *dāam*. Skr. *has-*
as to-day. I. A.
āzi mouth. I. A.
*izānāḡ mill. Psh. t.
*izāi bowstring. Psh. t.
- B.
ba sign of the future (and
imperative?). *nēndār ba kareñ*
I shall sleep; *pāi ba hāḡa*
(ye will) eat bread; *masi ba*
dēs give me; *qān ba anś*
bring the cow. Psh.?
bō twelve. I. A.
*bāi stench. *bāi de karē* it
stinks. Prs.
bāc to see. *mā biē* look at me;
lē ādam mā biē I saw this
man; *la ādam ba* *lē biēsā*
dost thou see this man (?);
au de *lē biēm* I see thee.
G. compares Skr. *vikḡ*. Cf.
Parachi *bučh*, Bashk. *būch*.
*bičō cheek.
*bādām almond. Prs.
*badān body. Prs.
badān boy, child(ren). *lē trā*
wāra myāna badāna thēna all
these three are my children.
lē badāna sūri thi 'this boy
is small'. Cf. Bashk. *badān*
many young boys.
- *badānē pitcher (*kāza*). Cf.
LSI. *bāna* vessel, dish?
bōye near. *lē ādam bōye ga* this
man went near. G. comp.
Skr. *upakā*. But *ō* < *a* is
irregular. Cf. Orm. *bōy* near?
*bāyčā garden. Prs.
*bakard male sheep, lamb. I. A.
bālē m. hair. *ik bālē thi*; *bāi*
thina. I. A.
*bālaa pillow. Psh. t.
bam earth. Leech *bām*. Ind.
*bom-karēni plough.
bani f. wind. Leech *bāi*. *bani*
thē the wind blows. Ind.?
Cf. Bashk. *bāla*, Torw. *balai*
< *vātala* windy.
*bāne eyelashes. Psh. t.
brā brother. *myāna trā brāre*
thina I have three brothers;
lē thān myāna brās thi this
house is my brother's. I. A.
*barābar straight. Prs.
*barbāḡd naked. Psh. t.
brīē tree. *brīē thōna* under
the tree. I. A.
brōk many (*brōk* heavy). *mā*
brōk ādema thimā we are
many men; *brōk thēna* you
are many. Cf. Psh. L. *brōk*
much, and especially Gowro
žno (< *br*). < **brōk* < **ba-*
hura < ?

**bārān* rain. *bārān dē bāzān* it rained (*bārān wāu*). Prs.

**brēt* moustache. Psht.

**breis* good. *brāte garī* 'speak the truth'. LSL. *brāda*. Skr. *bhadrā*?

**breāta* LSL. hill. Cf. Kal. *bhr̥ṣṭā*, LSL. *broest-ona* hill-side. Turner proposes derivation from **bhr̥ṣṭāsiṣṭha*.

**bāta* duck (?). Psht.

**baṭ* stone. Leech *bat*. I.A., cf. Torw. *bāṭ*, Khaw. *bot*, &c.

**bāz* root. Prs.

**bāzāis* f. spring (season). Skr. *varṣaritu*-m. the rainy season.

Cf. Torw. (Bidd.) *bāśā* summer.

**biy*-to fear. *au dā biyām* I fear.

I.A.

**biyāh*-twenty. *biyūle* 21; *trū-biye* 60; *cower biyā* 80; *dā-biyā(-s)* 200; *biyau biyāh* 400; *cower-sauw biyā* (?). LSL. *bīau*. I.A.

**baz*-to go. *bāzām* I go; *bārān bāzām* it rained '*bārān wāu*'. Probably not connected with *bo*-to become (LSL.), but with Lhd. *wanj*-to go, Torw. *baṭ*; &c., v. Turner, Nep. Dict. s. v. *bagnu*. Cf. *ga*.

**bāz*-to sit. *bāzāta thim* I am sitting; *to bāz* sit down; *mā sōu*

bāzāta thima we are all sitting. Skr. *upa-viś*, Hi. *bais*, &c.

C.

**cekoōrē* calf. Psht. *čikōrai*, *čikōrai* a new-born calf. LSL. has *baca*.

**cālī* f. *cālā* m. goat. I.A., cf. Torw. *čāl*, Gowro *sāl*, &c.

**c^uōr* thief. I.A.

**cāra* spindle. Psht.

**caṭ*-to lick. *caṭēm*. Psht.

(< I.A.).

**cōwer* four. LSL. *cawor*. I.A.

**cāya* shade. I.A.

Č.

**čičiogāno* female breast. Skr.

cuc, Ashkun *cuch*, &c.

**čāwāda* fourteen. LSL. *cauāda*.

Cf. p. 165. I.A.

**čāna* thy. *čāna māle gušta* in thy father's house; *lā thān*

čāna thā this house is thine;

lā čāni wāke pā alerege thy

feet got wet in the water.

< **tyāna*, v. *ta*. Cf. p. 165.

**čīnd* spring, fountain. Psht.

**čīne* old. Skr. *kṣīna*.

**čīndax* frog. Psht. *čīndāna*.

**čānyarāk* throat. Cf. Psht.

yaraṭ?

**čīnār* cheenar. Prs.

**čap* left. Prs.

**čār* earth, dust. Skr. *kāra*-ashes. Cf. Turner, Nep. Dict. s. v. *čār*.

**čārmāy* walnut. Prs.

**čūyitā* hip.

**čāltar* roof. Psht. < Ind.

**čāz* fat. Psht. *čāy*.

D.

dā, dē, dō a particle indicating

existence; *andārūn dā bāzām*

I enter; *pālī dē khām* I eat

bread; *dēn dē tarēm* I bind

the cow; *lā ādām dē dās* thou

beatest this man; *au dē tē*

bīčūm I see thee; *pūtākē dē*

karē thou hast flayed off the

skin; *thāyūn dē pazūmo* we

boil rice; *āsmān dē yarčakan*

it thunders; *dēn dē doryēm*

I milk the cow; *gōm dā rēbēm*

I cut the wheat; *lā ādām dē*

māreš thou killest this man;

dūkān dē karē she weaves

cloth; *au dē tē pizānem* I

recognize thee; *wā dē pīm*

I drink water; *au dē iurāmām*

I feel ashamed.—Cf. p. 165.

dā ten. Leech *dah*. I.A.

dā-to give. *māsi bā dās* give

me; *lā kaitāb au tārī dām* I

give thee this book. I.A.

dā-to strike. *lā ādām dē dās*

thou beatest this man. Ind.,

cf. Romani *dā*-to give, to beat, and cf. Rep. Lingu. Miss. to Afghanistan p. 78.

**dō* yesterday. Pash. *dū*, Ashk.

dōz, Khaw. *dōz*, &c., cf. Skr.

dōšām at night.

**dō*-to wash. *dāse dēm* I wash

my hands. Skr. *dha-*.

dū two. LSL. *dō*, Leech *dū*.

I.A.

dūdāh milk. I.A.

**dēgē* cooking pot. Prs.

**dūkān* cloth. *dūkān dē karē*

he weaves cloth (*kayra wū*).

**dāldān* roof (?). Prs.

dām rope. Pash. *-dām* thread.

Acc. to G. from Psht. (Prs.)

dām a snare; but prob. < Skr.

dāman.

dānda tooth. LSL. *dānī*, Leech

dānda. I.A.

dūr far. *lā dādām dūr wa* that

man was far away. I.A.

dērega long. Leech *dirig(a)*.

derega th. I.A.

**dārām* out. *dārām dā bāzām* I

go out. Cf. Pash. *dars* outside.

**dārimāda* smoke-hole. Prs. *dā-*

riṣā.

**dārīna* liver. Prs. *dārīna*

inside, belly.

drist false. *driste gūayen* they

are lying (*droy wāyū*). Cf.

Orm. L. *driji* lies?

- **darsai* threshold. Pash. *darsai*, cf. EVP. s.v. *darsal*.
 **darswaza* door. Psh.
 **darsza* stubble. Psh.
 **dari* (d'ari?) beard. Leech
dudi I.A.
dus day. I.A.
dats given, beaten (?). *adamas* *dats* (was) he gave (beat) the man (?). Cf. LSI. p. 294: *sare puzr mala ditanas* the younger son said to the father. V. *de*.
 **dov* to milk. *den de dovem*, *dovyes* I milk, thou milkest the cow. I.A.
 **dumadan* enemy. Psh.
den, den cow. LSI. *den*, Leech *den*. G. compares Skr. *dhenu*, and, doubling, Shina *dōnō* bull (< *dānu*!).—*d(h)* en < **dhen*?
 G.
ga went, became. *is adam boye ga; atere ga* he got wet; *utwera geete* it is snowing (cf. *gati* it has become, it is happening, LSI. p. 295). I.A. V. *bas*.
gō bull. I.A.
 **gabiné* honey. Psh.
gidar jackal. Psh.

- gala* channel, rivulet. Pash.
ghal, &c.
 **galai* bail. *galai geete*. Psh.
gilem rug. Psh.
gōm wheat. Leech *ghom*. Ind. (not < Psh. *yanum*).
 **gunanz* comb. Psh.
gūna great, big. *le adam gana thi, le striza gani thi*. LSI.
gana, Leech. *ghana*; Torw. *gan*, Palola *ghanu*, Parachi (v. Voc.) *ghand*. I.A.
 **garmi* m. heat, summer. *garmi thi* it is summer. Psh.
 **gar* to speak. *bride gari* speak the truth, *dists gāren* they are lying.
gas grass. Leech *ghās*. I.A.
gusta house. Leech *gushlani*. Cf. Palola *ghosh*, &c. < Skr. *goshā*-cow-pen.
 **gōzā* dung of cows. Cf. Ashk. *gasā*, Skr. *go* + *śakṛt*.
 **guiz* human excrement. Phonetically this word might be derived from **gadhya* (cf. *az* < *adya*), but scarcely from **gthya*, cf. Skr. *gutha*, Pash. *gū*, Ashk. *gū*, &c. Or cf. Skr. *guhya*-privates, anus?
 **gūzar* carrot. Psh.
 **guzār* ford. Psh.
- I.
 **yōba* cowherd. Psh.
 **yabé* sieve. With dissimilation from Psh. *yabēl*.
 **yulanz* teat, udder. Psh.
 **yar* hill. Psh.
 **yarcana* mountain goat. Psh.
 **yirakan, asman de yit* thunders.
 **yās* arrow. Psh.
 **yaf asgūr* thumb. Psh.
 **yuari* ghee. Psh. But Leech *gadh* is I.A., cf. Gavar Bati *gad*, Torw. *ghit*.
- H.
 **hēg* bear. Psh. — Leech *yaga* (= *yaga*, or *yaza*) is borr. from another dialect.
- J.
jōba tongue. Psh. — LSI. *jub* is prob. I.A., but note *j-* (v. p. 166).
 **jag* high. Cf. Orm. *ḡg*? Con- nexion with Torw. *jik*, &c. (*dhrg*) is scarcely possible.
 **jay* yoke. Psh.
 **jalyūzā* pine. Psh.
jāma a garment, dress. Psh.
 **jārū* broom. Psh.
 **judr* jowar. Psh.
 **jiryāt* curds. Psh.
- K.
 **kē* in. *wa kē* in the water. Psh. *kē*.
ki what? *čanu nam ki thi?* what is thy name? I.A.
 **kō* on. *kuṛva kō ḡdre* riding on the horse. Cf. Pash. *kan* to < *karna*?
ku butter. Leech *kučh*. Ind., or Psh. *kuč*.
 **kāčara* mule. Psh.
kāyan black. Leech *kengana*. Skr. *kayna*, Torw. *kayan*, &c.
kūa to eat. *pai de kūam, kūas, kūama* I eat, thou eatest, we eat bread; *pai ba kūaza ye* will (?) eat bread? I.A., cf. Torw. *kūa*, &c.
khar ass. LSI. *kar*, Leech *khar*. I.A.; not from Psh. *car*.
 **kukurē* hen. I.A., cf. Torw. *kuguē*, &c.
 **kāl* year. *kate kalin?* how many years? *ari kala* eight years. I.A., or from Psh.
 **kōle* crooked, bent. I.A., cf. Torw. *kōl*, Shina *kōlu*, Pash. I. *kōl*, &c. Scarcely with G. (Torw.) < Skr. *kūṭila*.
 **kālak* hard. Psh.
kānu who? *ta kānu thizā?* who art thou (cōk *gō*)? Torw. *kāmē*, &c.

- **kambār* m. rock. Prs., Psht.
kamar.
 **kamwē'kē* where? *tē kō wēzā?*
 where didst thou go (*čerta*
tē wē)?
kumār daughter. (My informant
 did not seem to know the word
dē daughter.) I.A.
kana ear. I.A.
 **kāna* blind. I.A., Khov. *kānu*,
 &c.
kunē(ʔ) nineteen. LSI. *kunē*.
 Ind., cf. especially Shina
kunī(ʔ).
 **kūn* deaf. Psht.
 **kūndō* comb in (*kandā*). Psht.,
 but with substitution of cere-
 brals.
 **kawgarā* ice. I.A., cf. Psht.
kawgāl, Lhd. *kakkar*, Pash. L.
kawgarā.
 **kawgarā* spider. Cf. Bashk.
gawgarbūt, Ashk. *gawē*.
 **k'q̄pē* top of the head. Bashk.
kōgar id. But Pash. L. *kōpe*
 'hump' from Ir.
kar- to do, make. *nind'ar* *ba*
karēm I shall sleep; *zatta*
karēs thou writest; *dūkan*
dē karē he weaves; *motarā*
karā loosen it (*pra di niza*).
 I.A.
karya crow. Psht.
kurāi chair. Psht.

- **karēʔ* *pōs'kē dā karē* he(?)
 has skinned(?). Cf. *karʔ*
 **kō* sweat. Cf. Pashai diall.
kōlajek, *zorajek*?
kātē, *kātēle* how many? how
 much? *lā kuzara kate kālān*
thi? how old is this horse?
čāne mālā gušā kate pūrie
thina? how many sons are
 there in thy father's house?
abō-e katala dūr thi? how far
 off is thy village (*kale dē*
cōmra lere dē)? *kātēle thizē?*
 how many are ye? (*lāsa*
cōmra yaī); *parā-e kate thi?*
 how many wounds hast thou?
 (*parōr dē cōmra dē*).—I.A.
 **kitāb* book. Psht.
kātārī knife. Ind. or Psht.
 **kōfā* room. Psht.
 **kwar* grape. Psht.
kuzio LSI. slaughtered. I.A.
 Ind., cf. Si. *kukar* 'to kill';
 not bott. from Prs. *kūša*.
kūyā a wall. Prob. Psht. *kūhāi*,
 in many diall. pronounced
kūā.
kuz'rad m., *kuz'rad* f. horse. G.
 compares Burushaski *hayur*;
 but the similarity with Kana-
 rese *kudure*, Tamil *kudirei*, &c.,
 is too striking to be acci-
 dental.

- L.
lā that(?) *lā* this. *lā ādam dūr*
wa that(?) man was away;
lā ādam bōyē thi this man is
 near; *lā ādam bō te bičezā*
 dost thou(?) see that(?) man;
lā ādamas mūrī that(?) man
 died; *lā zandawar* this animal;
lā ādam mē bēi I saw this
 man; *lā kišib au tasi dēm*
 I give thee this book; *lā*
ādam bōyā ga this man came
 near; *lā kuzara kate kālān*
thi? how old is this horse?
lā ādam dē mūrē thou killest
 this man; *lāma bōiē thōnā*
 under this(?) tree; *lāma*
ādamas dē pūr'ar thine this(?)
 man has two sons (*dā dē sarī*
dūā zāman dē).—Cf. Waig.
ālī, Pash. D. *elā* this, and v.
 LSI. s. v.
 **lōi* blood. I.A., cf. Ashk. *lew*,
 Kati *lūi*, &c.
 **lūgāi* smoke. Psht.
 **lām* tail. Psht.—Leech *lakai*.
 **lūma* snare. Psht.
 **lūmā* felt. Psht.
 **lāmān* hem. Psht.
 **lūnda* bow. Psht.
 **lōq* salt. Leech *lon*. I.A.
 **lāyā* penis. Waig. *lary*, *lāyā*,
 Pash. W. *lan*, &c. < *lanqā*.
 **lēp* coverlet (*brastan*). Psht.
- M.
mā mother. I.A.
 **mā* we. *mā (aw)* Tirahi *thima*;
mā bōiē ādama thimā; *mā*
sōw bāzle thima we are all
 sitting. I.A.
mē me. *mē bōi* look at me; *lā*
ādam mē bōi I saw that man.
 < *mayā*.
 **māi* fish. Prs.—*māi* 'centipede'
 is probably due to some mis-
 understanding.
mū face. LSI. *mū*. I.A.
 **mēbō* bank of a river.
 **m'v* fly. Psht.
 **māi'dā* crushed, minute. *māi'dā-*
se *karēm* I grind it. Psht.
 **māgē* ant. Psht.
 **māyaz* brain. Psht.
māle m. father. LSI. *māla*,
 Leech *māla*. I.A., cf. Chilis
māla, &c.

- **mal'ix* locust. Psht.
 **m'fne* autumn. Psht.
ma'nas husband. LSL. *manas* married. I. A., cf. Bashk. *manus* male, Gavar Bai *manus* man. V. p. 166.
 **manz* waist. I. A. (or Psht.?).
 **manz* apple. Psht.
 **ma's* urine. Skr. *meha*.
 **ma'guk* mouse. Psht.
mar- to die. *la adamas mar* that man died(?). I. A.
 **mar'at* slave. Psht.
 **mar* snake. Prs.
mar- to kill. *la adam da mar's* thou killest this man. I. A.
mar-kan'di back (of the body).
mar'xite sweet. Leech *marix*.
 Skr. *myśa* (Grierson).
 **mar'w'and* wrist. Psht.
masi me (dat). *masi bu d'es* give me. V. au.
mas meat. I. A.
 **ma's* brass. Prs.
 **ma'se* mosquito. Psht.
 **ma'sadai* bee. Psht. **mač-sadai*, cf. *mač-mačai* bee and *kačad* honey?
 **ma'vris* *ka're* let it loose, take it out (*gra di niza*) < **muk'ta* + *ra* (v. Turner, Nep. Dict. s.v. *mukuro*), and a pronoun -*s*?
 **ma'lyš* fist. Psht.
 **ma'x* nail. Prs.

myāna, *myāni* f. my. *le myāna* *putar thi*; *myāna trā* *spaza* *thina*; *la myāna* *sar thi*; *la myāni* *xuāxē thi*; *la myāni* *st'i-m thi*.
 **maž* sour milk (*kemle*). Cf. Bashk. *māya* 'māste'. < **ma-āya*, cf. Balochi *mader* to freeze, curdle?
 **mēz* table. Psht.

N.

- **nai* navel. I. A.
nab nine. I. A. Cf. Leech, Bashk. *nab*.
 **na'ynē* sickle.
 **nika* grandfather (*malas malam thi*). Psht.
nuk nail. Psht.
nuk'das bad. Psht.
 **nali* granddaughter. But Psht. *nali*, Ashk. *nōl*.
nile green, blue. *āzma nile* ga. I. A.
nām m. name. *čāna nām ki thi*? I. A.
 **nind'ar* sleep. *nō bu* *ka'em*. Skr. *nidra*, Torw., Bashk. *nīn*, Ksh. *nend'ar*, Chilis *nē*.
nār fire. Acc. to G. borr. from Psht. *nār* hell, fire (< Ar.). The Psht. word is, however, rarely used, and Tir., Gowro and Chilis *nār* is probably

- derived from **vār* < Psht., &c. *agār*.
 **ner-ku'kurš* cock. Ind., v. *kukurē*.
 **nā'ram* soft. Psht.
nas nose. *myāna nasi*. I. A., Psht. *nāda*(s), Palola *nāt*, &c.
 **na'wa* mill-race. Psht.
 **nwasai* grandson. Psht.
 **nya* grandmother. Psht.

P.

- pā* foot. *la čāni wū la pā* *atere* *ga* these thy feet have become wet in the water; *pāi atere* *ga*. I. A.—LSL. *padī*, *padē* ought prob. to be analyzed as *pa* + a particle *dē*, *di*.
 **pi-* to drink. *wā dē pin* I drink water. I. A.
pāčā sheep's dung. Psht.
 **pičāl* ploughshare. I. A.
 **pak* pure, clean. Prs.
 **pal* millstone. Psht.—The Psht. word, in its turn, is prob. borr. from Ind., cf. Psht. *pal* stone used in a bow, Ksh. *pal* boulder, Skr. *upaia* rock, the upper millstone.
pāli bread. *pāli dē kām* I eat bread.—Cf. Skr. *pālī* = *kal-pitabhojana*-prescribed food?
 **pāla* f. glass, cup. Prs.
 **pālē* heel. Skr. *pālāya*.

- **pul* bridge. Prs.
 **polk* hammer. Psht.
 **pōlūt* steel. Prs.
 **puni* f. full. *la pāla* *puni thi*. I. A.
pan'd road. I. A. (Psht. *pan'd*, compared by Grierson, means only marching, going).
 **pēnd-* to fall. *au pēndama* I fell (za *ulwēdam*), *pēndes* (za *wul-wedal*)).

- **pēndā* heel. Psht.
 **pan'er* cheese. Prs.
panz five. *panza adama* *ūna* five men came. I. A.
panzīe fifteen. I. A.
 **pā'na* leaf. Psht. *pā'na*.
pā'nd shoes. Psht. *pana*.
pan'dš calf of the leg. Psht.?
 **pā'pūs* lung. I. A., Waig., Ashk. *pupūs*, &c.
 **par'dik* guest. Cf. Skr. *para-* a foreigner?
parāna white. Bashk. *panar*, Gypsy *pār'nū*, *paranač* < Skr. *pānā'ura*.
pī'ran shirt. Psht.
 **par'dar* m. wound. *par'dar-kale* *thi* (par'dar dē *cōma di*)? Skr. *prahāra*.
pī'rate thirsty. *pī'rate* *thim*. Leech *pī'ratka*. -*rate* < Skr. *ratka*-fond of, passionate?
 **pī'rag* leopard. Psht.

- **pōetack* bark. Pss.
 **pōstakē* hide. Pshl.
 **pīš* cat. Pshl.
 **pōškauz* knife. Pshl.
 **pāti* standing, remaining. *pāti* *this-a?* art thou standing?
 Pshl. *pāte* remaining.
 **pūtēr* son. *ik myāna pūtēr thi (si)* I have one son; *lāma ādāmas dā pūtēr thine* this man has two sons; *kate pūtērē?* how many sons? I. A.
 **pātaxā* stairs. Cf. Pash. L. *pāzaxā*, prob. from Pshl. (cf. *axal* to ascend).
 **puxī* rib. Pshl.
 **puxlawirge* kidneys. Pshl.
 **paz-* to cook, boil. *tharān dē pazēmō* we boil rice. I. A.
 **pīdz* onion. Pshl.
 **pizān-* to know. *au dē tē pizānem* I know, recognize thee. Pshl. *pēzānem*, in Ghilzai dialects with *z*.
 R.
ru- to weep. *au dē rum; rūi* he weeps. I. A., Ashk. *rū*, &c.
 < Skr. *rud*.
 **rēb-* to reap, cut. *gōm dē rēbēm* I cut the wheat. Pshl.
 **raṇḍ* light. Pshl.
 **raśke* true. *raśke thi*. Leech.
raśi, Pshl.

- rat* night. I. A.
 **rātu* empty. *lā piala rātu ga* this cup has become empty. Skr. *rikā*.
 S.
 **si* is, exists. *ik myāna potar si (= thi)* I have a son. Pash. *sik*, Khaw. *ser*, &c. < Skr. *śete*.
saḍā to-morrow. Pshl.
 śobuk* light (not heavy). Pss. **śāka* dry, *śāka ga*. Skr. *śuṣka*. **śekāḍūkā* elbow. V. *śāka*, and *āḍūkā*. Cf. W. Bal. *sur-ušk*, Kurd. *anish*, Shgh. *wišān* (huška-arant*) 'elbow'.
 **shūr* coal, charcoal. Pshl.
 **śalē* wood, tree. Torw. *śalē*, &c.
 < Skr. *śalaka*.
 **śamsāra* lizard. Pshl.
śanḍ dog. Leech *śanḍ*. I. A. *śēr* bedstead. Leech *ser*. Skr. *śayana*.
 **śirā* river. *śarḍ wā* the river came. I. A. (or horr. from Pshl.?).
 **śandak* box. Pshl.
 **śindarē* needle. Cf. Pash. *areti sū*, &c.?
śansar LSI. year. G. comp. Ar. *san*.—Prob. < **śansar* < *śamśakara*?
 **śpāḍār* poplar. Pshl.

- **śpōgmaī* moon. Pshl.—LSI. *śpōymaī* is borr. from some northern Ghilzai dialect, where *ś* becomes *y*, not *g*.
 **śpēymā* nostril. Pshl. (N. Ghilzai dial.).
 **śpin-zār* silver. Pshl.
śpārē mounted. *kuzarē kō* *ādām spārē thi* the man is sitting on a horse. Pshl.
 **śpāris* thou didst fall (*to wal-wede*) (?).
spas sister. *myāna trā spaz* *thina* I have three sisters. LSI, Leech *spaz*. Ind., cf. Dameli *pas*, Bashk. *ifpo*, &c. *śūrī* sun. I. A.
 **śūrīanḍē* fox. Pshl.
 śarwāxē* branch. Seems to be of Pshl. origin (śar-jāzai*).
 **śre-zār* gold. Pshl.
śūrī small. *lā baḍāna śūrī thi* this boy is small. LSI. *śira*. Pash. L. *śūr*, &c.
śat seven. I. A.
 **śtan* post, pillar. Pshl.
śidān trousers. Leech *śaihan*. Pash. (Nirām) *śidān*. Lhd. *śuthān*, &c.
śirī woman, wife. *lā myānā śirīm thi* this is my wife; *śir-ś thi* he has a wife, or: he has two wives (*duā xaxa ā di* [?]). LSI. *śirē*. I. A.
 **śirū-* to hear. *śirūma* I hear; *myāni ākāt śirūxā?* dost thou hear my word? *to myāna ākātē śirūxā?* dost thou hear my words? (*wā xabāra mā wāḍirēda* [?]). Skr. *śru*.
śōre star. Pshl.
śatūr seventeen. I. A.
śirizā female. *lā śirizā gani thi* this woman is big. I. A. Kal. *īśirizā* (or borr. from early Ir. **śrēḥ* (?)?).
śōwa hare. Pshl.
śōw all. *mā śōw baḍte thina* we are all sitting. I. A.
 **śaxār* father-in-law. *lā myāna śaxār thi*. Pshl.
 Š.
 **śāfāzā* peach. Pshl.
 **śēga* sand. Pshl.
 **śikūn* porcupine. Pshl.
śāḍā cold. *wā śāḍā ga* the water became cold. Cf. Bashk. *ši-dal*, &c. V. p. 166.
 **śamśakāzi* tortoise. Pshl.
śāṇḍī lip. Pshl.
 **śpaga* louse. Pshl.
 **śpēr* shepherd. Pshl.
 **śarm-* to feel ashamed. *au dā śarmām*. Pshl. ,
 **śiṣyē* hedgehog. Pshl.

T, T.

- tə, ta* thou, *tə* acc. agent, *tasi* dat., *tāna* gen. *au də tē bīcūm* I see thee; *ta kāmū thizā?* who art thou? *tē kiñāb au tasi* dem I give thee this book. Ind.
- **tebar* axe. Pshl.
- **tiga* stone. Pshl.
- thi-* to be. *thm; thiz; thi; t.* *thē; thima; thize; thina.* G. compares Bashk., &c., *thā* he is, Skr. *sthita-*.
- **thā* vulva. Panj. Si. *thā* curse, fee?
- thān* m. house. *lē thān lā ācāmās thī, lē thān myāna thī* this house belongs to that(?) man, this house is mine. I. A.
- **tharūn* rice. Bashk. *talun*, Sh. Palesi *tarūn*, Torw. *tnuā*, Skr. *tāñḍula-*.
- tambā* door(?). But Pshl. *tambā* prop of a door (< Ind.).
- tōna* under. *lēmā brīde tōna kuzerā kō ādam spāre thī* a man is sitting on a horse under that tree. Cf. Torw. *tōn* root.
- **tandā* forehead. Pshl.
- trā* three. *myāna trā brāre* *thīna* I have three brothers. I. A.
- trēi* sour. Leech *trē* salt. From Pshl. *triv*, *trēv* sour?

trū thirteen. I. A.

- **trā* uncle. Pshl.—LSl. *trōr* uncle is, as supposed by G., due to a mistake.
- **trār* thread. Pshl.
- **tiārā* darkness. Pshl.
- **tir* roof-beam. Pshl.
- **tīri* spleen. Pshl.
- **tīra* sword. Pshl.
- **Tirāhi* Tirahi. *mā Tō thima* we are Tirahis.
- **terakāñ* carpenter. Pshl. *tarkāñ. traxā, traxā* bitter, sharp. Leech *trick*. Not = Pshl. *trix* (G.), but < Skr. *trigā-*, Torw. *thi*, &c.
- **ta-* to bind. *ḡēn dē tayēn.* I. A. (but possibly borr. into Tir. from Pshl.).
- **tōšak* mattress. Pshl.
- tāta* hot. *wa tāta ga* the water became hot. I. A.
- **tūi* mulberry. Pshl.
- **tāwar* armpit. (Leech *zarg*). Pshl. *t(a)zarg*.
- **tāta* mare. Pshl.

W.

- wā* water. Not = Pshl. *dā*, &c. (G.), but < Skr. *udaka-*, cf. Torw. *ū*, &c.
- wa* was. *lā ādam dār wa* that man was far away; *tā kāmū-āke wāzā?* where wast thou?

(*te* *ḡēra tale wē*). Not = Pshl. *wu* (G.), but < **hād-* < *hātaka-*.

- wudāca* hungry. LSl. *odāca*. G. compares Waig. *awō*, &c. Cf. Ashk. *awāi*, &c. < Skr. *abhukta-*.
- **wūla* willow. Pshl.
- **wuraga* flea. Pshl.
- **waryūmā* kid. Pshl.
- wurūn* thigh. Pshl.—Leech *rūṇ*.
- **wurūza* eyebrow. Pshl.
- **warūi* wool. Pshl.
- **wārā* all. *lā trā wāya myāna* *bādāna thīna* all these three are my sons. Pshl.
- wūrā, wūrā* heart. LSl. *wre*, *ōre*. I. A., cf. Pash. *karā*, &c. (G.).
- **wāwra* snow. *wāwra gēte* it snows. Pshl.
- **wōxā* tear. Pshl.
- **wāzda* fat. Pshl.
- **wazār* wing. Pshl.

X.

- xōḡ* six. LSl. *xo*. I. A.
- xkar* horn. Leech. *xka*. Pshl.
- **xurwā* soup. Pshl.
- xār* head. LSl. *xar*. Cf. Dameli *ḡā*, Torw., Ashk. *ḡā*, Shumashiti *ḡare*, &c.
- xōre* sixteen. LSl. *xōla*, Leech *xod*. I. A.

**xasā* rotten. Pshl.

awāt letter. *awāla karās* thou writest. Pshl.

- xwō* right (not left). *xwō ādām thī* it is my right hand. Leech *xwāi*. Pshl. *ḡai* (pron. *xai*, *xē*), but Orm. L. *xwāi* must be borr. from Pshl.
- **xōwan* olive. Pshl.
- **xwar* lean, thin. Pshl.
- **xwāze* mother-in-law. *lā myāni* *xwāzē thē*. Pshl.
- **xāwāla* brick. Pshl.

Y.

**yēs-* to be, remain(?). *iz yēsa* be awake! Cf. Pshl. *ḡsa?*

**yēr* forgotten. *myāna yēr ga* I have forgotten. Pshl.

Z.

- zau* barley. I. A.
- **zūm* son-in-law. Pshl.
- **znak* earth. Pshl.
- **zēni* chin. Pshl.
- **zanāwar* animal. Pshl.
- **zawḡdāl* jungle. Pshl.
- **zawḡn* knee. Pshl.
- **zar-* to leave behind. *lē kiñāb* *tē zarū* thou hast left this book behind.
- **zarādiā* apricot. Pshl.
- **zuwān* young. Pshl.
- zyār* yellow. Leech *zyad*. Pshl.